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FOREIGN TELEGRAMS.

London, Oct. 23.

Parliament reassembled this afternoon. There was a large attendance of Ministerialists. Sir Henry Campbell-Bannerman and Mr. Balfour were most warmly received.

Sir Henry Campbell-Bannerman informed Mr. Balfour that he would immediately proceed with the Plural Voting and Trades Disputes Bills.

In the House of Lords the Marquess of Ripon announced that they would proceed with the Education Bill.

Lord Ripon explained last night that Government had decided on appealing against the West Riding case only for administrative reasons. Any judicial decision will be superseded by the Education Bill.

London, Oct. 24.

It is understood that Government has intimated to the Lords that postponement of the Education Bill will only result in a prolongation of the session, Government being prepared to keep Parliament sitting till after Christmas to carry the Bill.

An Opposition peer may move the postponement but it is not likely that the Opposition will generally support it.

London, Oct. 23.

The *Noroo Vremya* referring to the projected Anglo-Russian entente in Persia discusses the railway projects and concludes by saying that Russia must abandon all hope of a port in the Persian Gulf and renounce in great part her ambitions in Southern Persia.

London, Oct. 25.

All the suffragettes arrested yesterday have gone to prison for two months rather than find sureties for five pounds for good behaviour.

Disgraceful scenes took place in the police court to-day. The women struggled and resisted the police and clung to the dock, their removal being most difficult.

Eleven of the Women's Suffrage demonstrators, among whom was the sister of General Sir John French, were sent to prison. They were removed from court kicking and shouting. Mr. W. T. Stead is championing their cause.—*Empire Special*.

In connection with the Anti-American feeling in Japan the American papers are commenting on the resignation of Osahai Kitagaki, the only Japanese midshipman training at Annapolis Academy, it is alleged at the request of the Japanese Legation.

It is declared at Washington that the Government has no information of anti-Japanese feeling beyond cuttings from the Ambassador at Tokio showing resentment at the Californian labour agitation.

The Government does not conceal its desires to retain Japan's special friendship.

Mr. Oscar Straus, who has been designated by President Roosevelt for the Secretaryship of the Navy, is the first Jew in the American Cabinet.

London, Oct. 26.

The Archbishop of Canterbury in the House of Lords yesterday made a moderate speech with regard to the Education Bill.

He intimated his intention of moving important amendments

to the Bill, and declined any intention of wrecking it, but he declared that provision must be made that elementary schools are not secularized, religious teaching to be given by qualified teachers, and definite religious teaching wherever possible must be accessible to all children whose parents desire it.

Lord Crewe in reply to the Primate declared that the Government will deal with the amendments with due respect, but they could not abandon the principles of a great majority of their fellow-countrymen.

In the Commons Mr. Morley, replying to the two questions put by Mr. Rees, intimated that he did not intend to publish a report on the so-called coronation of Bannerjee as sufficient publicity had been given to it.

He was not aware, he said, whether the Government of India thought it necessary to contradict the allegation of Bannerjee that the fallow of cows and swins were used in sizing Manchester goods.

Replying to a question from Sir Henry Seymour King he said that the site of the Sara bridge was not yet settled, and he was unable to say when the bridge would be undertaken.

The Japanese Ambassador at Washington has requested the United States to see that Japanese subjects in California will be accorded full treaty rights, including the right of their children to attend the schools in San Francisco.

It is likely that representations will be made to the Californian authorities.

The Secretary, Mr. Root, has requested Japan to arrest and punish the Japanese poachers who escaped after an attempted landing in Alaska.

The *Times* correspondent at New York says that whatever the Federal Government can do to counteract the hostility towards the Japanese will be done. A boycott of American goods in Japan and the loss of Japanese friendship are feared at Washington.

London, Oct. 27.

A telegram from Washington states that Mr. Metcalf, Secretary of Commerce, is going to San Francisco to-morrow to investigate the Japanese situation.

Mr. Aoki, the Japanese Ambassador, has called the attention of Mr. Root to the Japanese consular reports indicating that the boycott extends to Japanese restaurants, the windows of which have been stoned. Mr. Aoki says that the trouble is confined to San Francisco.

President Roosevelt has instructed Mr. Metcalf to make a thorough inquiry at San Francisco. He feels that every effort should be made to accord the Japanese treaty rights and hopes the efforts of the Government will allay the anti-American feeling in Japan.

London, Oct. 28.

It is stated at San Francisco that Japanese children have not been and will not be excluded from the schools but it is deemed wise for the benefit of the whites to segregate the Orientals. The statutes permit trustees to build separate schools for Orientals.

In connection with the trouble at San Francisco Mr. Secretary Root upholds that Article 6 of the Constitution can be invoked to compel a State to observe an international treaty.

A gang of twenty ambushed the van yesterday at St. Petersburg.

The bombs killed and maimed the horses and several persons and then an assault was made with revolvers.

EDITORIAL NOTES.

LIBERTY FOR ALL.

They tell me, Liberty, that in thy name
 I may not plead for all the human race;
 That some are born to bondage and disgrace,
 Some to a heritage of woe and shame,
 And some to power supreme and glorious fame:
 With my whole soul I spurn the doctrine base,
 And as an equal brotherhood embrace
 All people, and for all fair freedom claim!
 Know this, O man! whate'er thy earthly fate—
 God never made a tyrant nor a slave:
 Woe then to those who dare to desecrate
 His glorious image!—for to all He gave
 Eternal rights which none may violate.
 And, by a mighty hand, the oppressed He yet shall
 save.

William Lloyd Garrison.

Probably the most difficult problem for man to work out in his own spiritual life is the nice adjustment to each other of his critical faculty and his affections. To cultivate the judgment, and give free rein to the impulse which leads us to appraise the value of everything according to an intellectual system of weights and measures is easy; it is also easy to determinedly put aside every thought of such judgment, and allow our affections to have full play in regard to all whom we meet. We may interpret the command "Little children love one another" in a way which precludes our estimating the real worth or lack of worth in others, and may pour out the treasures of our hearts as the sun sheds its rays on smiling pastures and dreary wastes alike. To be sure, the first of these two ways is the easier, on the whole, for man's power to love at all is limited; but either way is easier than a third method which conserves both of our God-given faculties, and makes men of thought and men of heart at the same time. We commence the process of passing judgment upon others very early in life. Children are readers of character, and unless they are checked by the education of their affections towards those by whom they are surrounded, they soon become unsparing in their criticisms. It is only too easy for us to point out in others the qualities which need improvement. When our hearts are once touched, the temptation lies along an entirely opposite line. Here we are faced with the difficulty of loving that which we have seen to be faulty. Our affections are strong, and it becomes a real torture to us to feel ourselves drawn to those whom we know to be imperfect. The imagination comes to our rescue, and we deny the validity of our

critical faculties by clothing the objects of our love with unreal virtues. This process is sometimes the unconscious result of a truly Christian impulse. We feel the power of unselfish love working within us and we know that in a very real sense we are called upon to love "all sorts and conditions of men." Quite without meaning to, or properly appreciating the effect of our mental action, we disregard those characteristics in others which our judgment tells us are reprehensible, and so emphasize those that are worthy of praise that we forget, by-and-by, the very existence of the former and are hurt when they are called to our attention by others who do not love as we do. We feel that those who are criticizing our dear ones have no right to express such opinions, and we sometimes lay ourselves open to the accusation of blind prejudice on this account by those whose powers of observation are still unimpaired.

The really difficult position to maintain is that of seeing clearly and loving devotedly at one and the same time. To understand our friends, and be able to gaze unflinchingly at their faults, and at the same moment to feel no diminution in our regard for them. Is not this the true attitude of the one who wishes to fulfil the law of loving God and loving one's neighbour? Perfect love to God demands from us the clearest appreciation of His infinite perfections, and the immediate recoil from everything in our surroundings which is out of harmony with those perfections. Perfect love to our neighbour demands a practical outflow of our affections to all, even to the most faulty individual soul it may be our chance to meet.

This problem can be solved by no man in his own strength. It is only God, the Divine Judge and Divine Father who can carry us safely through its intricacies.

A CHINESE RHYME.

The mother of a Chinese baby enjoys counting the little one's toes just as American mothers do. When the gay, embroidered shoes are taken off she pinches one tiny toe and then another, as she sings:—

This little cow eats grass,
 This little cow eats hay,
 This little cow drinks water,
 This little cow runs away,
 This little cow does nothing
 But just lie down all day.
 We'll whip her.

—Exchange

DEMON-POSSESSION.

Few of our foreign missionaries perhaps were better qualified than the late Dr. Jno. L. Nevius to make a careful study of those psychical phenomena which have appeared from time to time in the interior districts of Shantung province in China and elsewhere, and which resembled very closely the cases of demoniacal possession with which our Lord and his apostles dealt at the beginning of the Christian era. Dr. Nevius was recognized as a man with singular fairness of mind, sobriety of judgment and thoroughness in his habits of investigation. He went to China with a strong impression, he tells us, that "a belief in demons, and communications with spiritual being, belong exclusively to a barbarous and superstitious age, and at present can consist only with mental weakness and want of culture." He wished to have nothing to do with the subject. It soon became apparent, however, that it was necessary to come to some conclusion about it in order that he might know how to deal with the native Christians, in whose minds no doubt seemed to exist with regard to the reality of demon-possession; what instruction to give to them; and from what errors to warn them. Dr. Nevius's investigations brought a large number of apparently well-authenticated facts to his knowledge gathered from native sources. It seems that it is regarded as a matter of so great shame to have a case of this character in the home that the Chinese are unwilling that it should come under the observation of a foreigner. This seems to be the weak point in the study which this veteran missionary made of the subject. He had, however, entire confidence in the accuracy and trustworthiness of the Christians from whom he got detailed accounts of what they had seen and done in cases of alleged possession. Two of the most interesting facts developed were, first, the dual consciousness of the subject; and, second, the knowledge of Christ displayed by the demons, their testimony to his supreme lordship, and a sense of the incompatibility between themselves and his presence and worship. Dr. Nevius reached the conclusion that the different theories advanced on this subject, evolutionary, pathological, and psychological, were unsatisfactory as accounting only partially for the facts secured by his investigation. When he compared these facts with those recorded in the Scriptures concerning demon-possession in the day of Christ and his apostles, he found a remarkable correspondence, and was inclined to the conclusion that the attitude of our Lord with reference to the matter, as he had to deal with it, is the attitude for us to assume for the guidance of our conduct under circumstances which appear to be practically identical. In China, as in the Biblical cases, persons afflicted are of both sexes and of all ages. The attacks described are occasional, commencing with some physical disturbance (Luke 9: 39). In many of the cases the demon declares that he, will never cease to torment his vic-

tim until he submits to his will. The subject of the possessions his deplorable condition, and sometimes pines away and dies. In some of the cases the victim has received bodily injuries or scars. Sometimes the demon is easily cast out; at other times with difficulty. The spirits show individual peculiarities, varying in degrees of wickedness, violence and daring. Some of the possessed exhibit an utter disregard to propriety and decency in language and behavior. We have already called attention to the knowledge of the Saviour's authority and power sometimes displayed by the subjects of these manifestations; and also to a kind of double consciousness, leading to impulse and actions of a directly opposite character. A woman in Fuchow, although under the influence of a demon whose instincts led her to shun the presence of Christ, was moved by a contrary impulse to leave her home and come to Fuchow to seek saving help of the Redeemer. (Cf. Mark 5: 6,7). In the Chinese, as in the Biblical cases, a man is sometimes found under the dominion of a number of demons at the same time. A correspondence is also found in a craving on the part of the demons for dominating the bodies of inferior animals as well as men; in the disposition of the dispossessed spirit to return; in the constant success of those who have resorted to the power of Christ for the exercising of the demons; in testimony given by demoniacs, not only to the Saviour, but to the character of the missionaries who preach his Gospel (Cf. Acts 16:17); in the present freedom, under limitations, of evil spirits wandering through the world; of the use of demoniacs for soothsaying and gain (Cf. Acts 16: 19); in the prevalence of the cases in rural and mountainous regions, rather than in cities.

"It was my hope," says Dr. Nevius, "when I began to investigate the subject of so-called 'demon-possession' that the Scriptures and modern science would furnish the means of showing to the Chinese that these phenomena need not be referred to demons. The result has been quite the contrary." We have already remarked that the weak point in the investigations made by Dr. Nevius in China is the absence of all except native testimony. The state of things in India appears to be different. A friend has sent to us a copy of the "Indian Witness" of Calcutta, dated January 11, 1906, in which we find a communication from one of our Presbyterian missionaries, the Rev. A. L. Wiley, in which he gives an account of the extraordinary scenes recently witnessed during a period of deep religious interest at Ratnagiri. It is quoted from the "Bombay Guardian." Fervent prayers and heartfelt confessions have been prominent characteristics observed in the religious meetings. Wednesday, November the thirtieth, seems to have been the day most to be remembered. A case of demonical possession is described as witnessed, it would appear by Mr. Wiley himself. "It was," he says, "a real case. Nothing else will explain it. The woman was tossed here and there,



over the seats and on the floor. For a long time the demon refused to depart; but at last, after much striving in prayer in the name of Jesus, the demon fled, but not for long. The same thing was repeated four different days, until we began to think their name was Legion; but, when the fourth demon was cast out, the woman found peace, and she is still rejoicing with exceeding great joy. . . . The meetings continued in intensity throughout the week. Each meeting was marked by intensity of prayer, confession of sin and victory." On Sabbath afternoon the Lord's Supper was celebrated, preceded by a night largely given up to watching and prayer. Monday from morning till evening given up to a prolonged service, in the course of which a demoniac from Vengurla was carried from the room. Mr. Wiley describes her as "torn and tossed by the fury of the demon." Incessant prayer was offered until "the demon fled, and the woman came into great blessing. She immediately came into the room and apologized for her action under the power of the demon." We shall not take space to describe the ecstatic joy manifested by the natives who attended these meetings and found an assurance of acceptance after confession: only remarking that the testimony of Mr. Wiley was given under circumstances of almost wild excitement. He will not admit that the enthusiasm ought to have been restrained. He assures us, "Those who witnessed it do not say so. Those who saw these faces in which the very radiance and glory of Jehovah shone, and still shines, knew that they had looked unto him and were radiant" (Psa. 34: 5,) and rejoiced with them in their rejoicing." It is interesting to note that Dr. Howard Agnew Johnston, of New York, arrived at Ratnagiri soon after the scenes just described, and we shall be glad to his impressions of what he saw. He spent two days and a half at the place giving nine addresses. "The storms of prayer" which followed them were "something to be remembered." Later the meetings were continued in the evenings, and the mornings, were devoted to witnessing for Christ to the heathen. Such large bands of witnesses had never gone out of the place before. Every Christian was engaged in the work, and unwonted attention was given to the testimony by those who heard.

Of one thing we can have no doubt. Satan and his numerous subordinates are still busy in their intelligent and persistent opposition to the progress of the kingdom of our Redeemer, whose coming into this world was expressly that "he might destroy the works of the devil." Whether he and other demons continue to take possession of men and women as they did in the days of Jesus and the twelve may be regarded as yet an open question; but the testimony appears to show that they do particularly in lands where hearthenism prevails.

THE GREAT LISBON EARTHQUAKE OF 1755.

Of the earthquake of Lisbon we have several most graphic accounts, one of which, by Mr. Wolfall, a surgeon, was given in a letter addressed by him to one of the fellows of the Royal Society of London, dated November 18th, 1755, and to be found in the *Philosophical Transactions*. From that, and several other accounts, specially that by Mungo Ponton, I will endeavour to describe this awful catastrophe; and sad as the picture is which I am about to draw, it does not approach the reality.

On the night of the 31st of October, 1755, the citizens of this then beautiful city lie down to sleep, perfectly unconscious of what is awaiting them on the morrow. The morning of the 1st November dawns upon them, and gives no sign of the approaching calamity. The sun arises in its brightness, the warmth is genial, the breezes gentle, the sky serene. It is All Saints' Day, a high festival in the Church of Rome; and all the people, dressed in their best attire, are flocking to the cathedral, and various churches, to enjoy the gorgeous ceremonials especially enacted upon this day.

These sacred buildings are crowded in all parts, and the people are now joining in the devotions, now watching with intense interest the imposing processions of priests and bishops, and again ravishing their ears with the solemn music; when suddenly some horrible sounds drown the peal of the organs and the voices of the choirs.

Underground thunders are heard, filling the panic-stricken multitudes with paralysing terror; forthwith the ground begins to heave with a long and gentle swell, producing giddiness and faintness among the people. Looking up, they see the tall piles sway to and fro like willows in the wind. One loud, long shriek of horror rises from the terrified masses. Many rush to escape from the buildings, but they are met and stopped by other crowds rushing from the streets to escape the dangers there.

Again the earth heaves, and this time with a longer wave. Crash! Down come the ponderous arches, the stately columns, the massive wall—the lofty spires tumbling upon priests and people.

In a moment all are buried in one indistinguishable mass of horrible ruins, and only those who are nigh the doors escape to tell the tale. Alas! alas! how sad a thing for such a multitude to be thus hurried in one moment into eternity! And yet what place could be better to face death in than a temple dedicated to the worship of God? And those offering up their devout prayers, and sincerely singing His praises, assuredly found themselves suddenly transferred from earth to heaven to finish their songs in the choirs of angels.

The terrible earth-wave crosses the city, and a large number of private houses come tumbling down upon their in-

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habitants—mother and child, father and son, the hoary headed sire and the infant in the cradle, are in one moment crushed with stones, bricks, and timbers. The air is filled with groans of agony, screams of despair. The footpassengers are knocked down, bruised, wounded, and killed; some also are choked with the suffocating dust which even shuts out the sun. This dust soon falls to the ground, and then it is seen that a considerable number of houses are still standing. Hope springs up in the survivors' hearts; they trust that the worst is past, and that the uninjured part of the city will remain. But, alas; these hopes are not to be realised. Another earth-wave traverses the devoted city, and down come the remaining mansions, the royal residence, the churches, the convents, the public granaries, the warehouses—yes, all the buildings—and Lisbon is reduced to chaos.

The citizens rush from the scene of devastation to the sea-shore, but here a new calamity overtakes them. The tide, after first retreating for a little, comes rolling it with an immense wave fifty feet in height, carrying with it ships, barges and boats, dashing them in dire confusion on the shore; destroying and drowning the brave sailors and the terror-stricken passengers, the naval officers, and the lowly fishermen. Numbers of the people on the bank are swept away into the seething waters, and are drowned.

Some little distance off there is a fine new marble quay, erected at a great expense, and standing high above the dashing foam, with foundations as solid as the rock itself. They crowd upon this place of refuge, and see the great seawave sweep harmlessly by them; but whilst they are congratulating themselves upon their safety an awful chasm opens beneath them, and the vast structure, with the whole of its living burden, is utterly engulfed. Not a single corpse, not a shred of raiment, not a plank or a splinter floats to the surface; they all are gone down into the bowels of the earth, and a hundred fathoms of water cover the spot.

About two hours after the overthrow, another element of destruction came into play. The domestic fires of the various houses being scattered in all directions, inflamed the timbers, and a vast conflagration was the result, completing the wreck of the city. For four days this dreadful fire continued; but there was mercy mixed with this additional calamity, for thousands of corpses were consumed, which would otherwise have tainted the air and added pestilence to the survivors. In the midst of all these dreadful calamities, King Joseph, and his excellent minister, the Marquis Pombal, did much to alleviate the universal distress of the people.

No less than sixty thousand persons perished by this terrible catastrophe. The shocks, Ponton says, were felt all over the Spanish Peninsula, and about twenty-

four miles from the city of Morocco there is said to have happened a catastrophe even worse than the sinking of the marble quay at Lisbon; for a fissure opened in the earth so wide that a whole village near Morocco, containing upwards of eight thousand inhabitants, was in a moment precipitated into the gulf, which closed over them.

The portion of the Earth's surface convulsed by this earthquake is estimated by Humboldt to have been four times greater than the whole extent of Europe. It was felt as far as the West Indian islands of Antigua, Barbadoes, and Martinique, where the tide, which usually rose but two feet, was suddenly elevated about twenty feet, the water at the same time being as black as ink.

Towards the north-west the shock was felt as far as Canada, whose great lakes were all disturbed. In an easterly direction it extended to the Alps, and northward it reached to the British Isles, the shock being sensibly felt at Cork.

All these facts, Ponton says, tend to show that the convulsion which produced the great Lisbon earthquake must have had its origin at a vast depth under the bed of the Atlantic, somewhere off the coast of Portugal, and at the disturbance must have been of a very violent kind.

It was several months before any of the citizens could summon courage to begin rebuilding the city. At first houses of wood were erected; but at length confidence returned, and then they set about the task with so much energy that ten years afterwards Lisbon was again one of the most beautiful capitals of Europe.

"From MOSES and GEOLOGY"

by Samuel Kinns Ph.D., F.R.A.S.

ALL THE DIFFERENCE.

"If you had one hundred sheep," one man asked of another, "would you be willing to give fifty of them for God's work?"

"Yes," he answered, "I would be glad to give fifty."

"Would you be willing if you had one hundred cows?"

"Oh, yes I would be willing."

"If you had one hundred horses?"

"Yes."

"If you had two pigs, would you be willing to give one?" asked his friend at last.

"No, I would not; and you have no right to ask me when you know that I have two pigs."

Regions Beyond.

TURN OVER A NEW LEAF.

I have known people who have been sorrowing over sin for years, but who have never repented of sin. Thousands of people to-day are endeavouring to turn over a new leaf, as they say, by which they mean they are striving to reform. To use their own figure, they indeed turned over the new leaf in the morning, but before the evening has come the new page has contained the record of fault and failure as did the old one. There has been no progress. Repentance is something infinitely deeper than sorrow for sin or an attempt to reform.

In a word, repentance is the turning of the back upon every known sin, and thus consists in the turning of the face to God. When writing to the Thessalonian Christians, the Apostle said of them that they "had turned to God from idols to serve the living and true God." That was repentance—the turning of the back upon idols, so that henceforth the will of God might be known and obeyed.

There is a great art in letting a thing go cheerfully when we cannot keep it. The person who laments continually over something that has slipped from his grasp is a cowardly and unbelieving soul. Those who fully and entirely trust God, and who are brave, do not sit and lament; they gird up their loins and go forward cheerfully, continuing to do their best, and believing in the everlasting joy to come. "The old days never come again," says George Macdonald, "because they would be getting in the way of the new, better days whose turn it is." This is the brave and the conquering spirit.

Another naturalist has recorded an incident, in which crabs were the actors. A crab had seized a smaller individual of its own kind, and was proceeding to make a meal of it, when a larger one came along, and proceeded to devour the eater. The first crab calmly went on eating as long as there was sufficient of it left to continue the operation.

The touch of a hand, the glance of an eye,
Or a word exchanged with a passer-by,
And afterwards life is incomplete;
A picture painted with honest zeal
And we lose the old for the new ideal;
A chance remark, or a song's refrain,
And life is never the same again.

An angered word from our lips is sped,
Or a tender word is left unsaid,
And one there is who, his whole life long,
Shall cherish the brand of a burning wrong;
A line that stares up from an open page,
A cynic smile from the lips of age,
A glimpse of loving seen in a play,
And the dreams of our youth are swept away.

SCIENCE NOTES.

The views of most people regarding the feelings of insects and other lower organisms is probably that expressed by Shakespeare in the words, "the poor beetle that we tread upon in corporal suffrance feels a pang as when a giant dies." There are many facts, however, which seem to throw great doubt on this view. The following remarkable observation of the great naturalist Fabre, for example, seems to indicate that insects are not very sensitive to pain.

"A species of solitary wasp stores up the bodies of hive bees to nourish its larvæ. It catches the bee on the flower, and if it finds its captive full of honey, squeezes out the sweet liquid, and drinks it before storing the body for its young. This bee-catching wasp, however, sometimes falls a prey to another insect, the mantis. Now, on one occasion, Fabre saw a wasp which had just seized a bee, and was squeezing out the honey, itself seized and held fast in the sawlike forelegs of a mantis. And as the latter held the wasp transfixed, and was gnawing its underparts, the wasp went on licking up the honey spueezed from the bee!"

President Roosevelt has an account at the Riggs National Bank in Washington. The bookkeepers have no end of trouble in keeping the President's balances straight, because so many people who get checks from him fail to cash them, preferring to preserve the checks as souvenirs. So many persons are willing to pay from one dollar to ten dollars for an uncashed check signed by the President that hundreds of dollars are saved to him every year.

—Exchange

The Kew Bulletin refers to the existence of a plant in tropical Africa whose fruit can change the flavour of the most acid substance into a delicious sweetness. It is seldom found near the coast. The fruit resembles a small plum with the seed invested in a thin soft pulp wherein lies the peculiar sweetening property.

Confucius, the great Chinese reformer and philosopher born 551 B. C., taught the duties arising from the five relations: emperor and subject; father and son; husband and wife; older and younger brother; friend and friend. He also taught the five virtues: benevolence, righteousness, propriety, knowledge, faith. His teachings dwelt most upon respect for one's parents. He recognized the existence of God, but could teach nothing definite about him.

We must dare to be happy, and dare to confess it, regarding ourselves always as the depositaries, not as the authors, of our own joy.—Amiel.

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